

## The Papacy

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**T**HE Papacy forms that wonderful unceasing succession of 260 Roman Pontiffs from St. Peter to Benedict XV, now gloriously reigning. No grander fact of history shines forth than that long line of Popes, reaching back to Peter. The deeds of no greater, nobler and purer body of men can ever be recorded. Many Popes, as true heroes of the Faith, died as martyrs, more than seventy are honored as saints and numbers of them are eminent for their virtue, learning and wisdom. The upholders of the light of truth, the champions of the Church, and the defenders of the rights of peoples, Popes are noted for their powerful and vast minds. The Chair of Peter has been occupied by men remarkable for their nobility of soul, brilliancy of intellect, and greatness of piety. No more dignified, imposing and sublime spectacle, indeed, can be contemplated on earth than that admirable dynasty of the Bishops of Rome, in which capital St. Peter established his see and expired as Bishop of Rome, according to the constant tradition of the Church and reliable non-Catholic authority. In our day what unprejudiced scholar would refuse the splendor of greatness to Leo XIII, Pius X and Benedict XV?

The Divinely appointed head of Christianity, the supreme teacher and ruler of the entire Church of God, the solid center of unity thereof, the infallible sentinel of faith, the custodian of the treasures of the graces of Christ, the bearer of the highest dignity on earth, the Pastor of all Bishops, priests, and Faithful, the supreme judge of all religious questions, the doctor of true faith and the greatest moral world-power, thoroughly incorruptible, the Pope holds the spiritual allegiance of over 300,000,000 people spread throughout the world, even though dissimilar in language, customs and government. The words of the Pope, the object of universal concern, are heard and heeded over all the earth.

The Papacy is well nigh twenty centuries old. The Pope is mortal, but the Papacy lives. Christ and Peter

have truly died, but both dwell today in Rome in the person of Benedict XV, through whom they speak, act and rule. Mortals who hear their voice, prosper, and mortals, who despise their voices, eventually fail. The enemies of the Papacy, indeed, go the way of all flesh, and shame marks their graves. Luther, Henry the Eighth, Calvin, and in our own times, Napoleon, Bismarck, Garibaldi, and Gambetta are no more, but the Papacy, ever young and vigorous, survives despite force and sword. Atrocious persecutions, trying exile and cruel death only increase its strength. The Papacy is as invincible and indestructible as are all the works of the Eternal and Omnipotent God. Ever hated, misrepresented and blasphemed, the Papacy lives and will live forever.

Christ, the Incarnate God, was the visible Head of the Church while on earth, but is now the invisible Head in heaven. "God the Father," declares St. Paul, "hath made Christ the Head over all the Church." (Eph. 1, XVII: 22.) Christ, the way, the light and the truth, was pleased in His Divine wisdom to appoint St. Peter the first in the Apostolic College after his noble profession, "Thou art Peter and upon this rock I will build my Church." (Matt. XVI:18.) Invested thereby with the right of precedence St. Peter, as the prince of the Apostles, exercised this prerogative on all occasions. Peter, therefore, the foundation-stone of the house of God, is the real head and possesses the highest dignity over the other Apostles. Our Lord Himself accorded Peter the first place of honor and rank as is proved by the words of Scripture, and by virtue of his primacy Peter assumed priority in speaking and acting in the name and as the representative of the Apostles. Always and everywhere did St. Peter take pre-eminence by the authority of Christ as His chief representative on earth.

#### THE SUPREMACY OF PETER.

St. Peter received from the Divine Founder of the Church not merely pre-eminence of place, but also supremacy of power and authority over the other Apostles. To primacy, supremacy adds authority, jurisdiction and power. The primacy of St. Peter constitutes not simply an honorary position but verily the office of him, whose privilege is to guide, govern and instruct the Church.

Christ, Our Saviour, bestowed on St. Peter, His visible shepherd, supreme power by the symbol of the keys: "I will give to thee the keys of the kingdom of heaven," (Matt. XVI.) Under this significant figure our Lord assured to Peter, in particular, an especial and chief authority. Keys have ever meant the possession of supreme command and commission to rule. Christ again promised, in no uncertain terms, to Peter alone, legislative and judiciary power in its fullest measure, the authority to bind and to loose: "And whatsoever thou shalt bind upon earth shall be bound also in heaven, and whatsoever thou shalt loose on earth shall be loosed also in heaven." (Matt. XVI:19.) Witness here how Christ tells Peter alone that his decrees will be ratified in heaven. Our Divine Lord, moreover, subsequent to His Resurrection, in a most solemn manner, thrice committed to St. Peter alone the supreme pastorship, the Divine commission spiritually to feed, the commission to teach pastors and people, the entire Church of Christ, "Feed My Lambs, Feed My Sheep" (John, XXI:15:17.) Peter's superiority over the rest of the Apostles, Christ indicated by offering a special prayer for Peter's faith to confirm the brethren, and whose care He gave to Peter in charging him to strengthen them. "But I have prayed for thee that thy faith fail not and when thou art converted, confirm thy brethren" (Luke XXII:33.) Peter, indeed, always acted as presiding teacher among the Apostles in his supreme capacity as head and chief pastor of the Church under Christ. St. Ambrose, who lived in the fourth century, writes: "It was not St. Andrew, but St. Peter that was appointed head."

As the powers Christ gave to Peter are certainly essential for the continued existence of His Church, they most necessarily came down in all their fulness to Peter's rightful successors, the Bishops of Rome, who are heirs to the promises Christ made to Peter. The Vatican Council teaches: "If anyone should deny that it is by the institution of Christ, the Lord, or by Divine right that Blessed Peter should have a perpetual line of successors in the Primacy over the Universal Church, or that the Roman Pontiff is the successor of Blessed Peter in the Primacy, let him be anathema." As St. Peter was evidently not to live forever on earth, Christ, therefore, un-

doubtedly intended that the prerogatives He communicated to him should not cease with his death. The paramount gifts to Peter were not personal, but were to remain permanently in the Church, for which Christ instituted them. Only the advocates of disintegrating and contradictory sects, by making a mockery of the Holy Scripture, maintain that the Papacy terminated with the death of St. Peter. But the Infallible God affirms: "Behold I am with you all days to the consummation of the world." (Matt. XXVIII:18-20.) Again: "the Spirit of truth will abide with you forever." (John XIV:17.) The supremacy of Peter, established by Christ, for the better government of His Church, and the mainstay of unity was not to end with Peter, no less than the Church itself, which the All-truthful God promises would endure forever. "The gates of hell itself shall not prevail against it," (Matt. XVI:18.), hereby promising perpetual continuance and victory. What Christ ordained for the ruling of His Church and maintaining of unity during the Apostle's time was certainly more necessary in the succeeding ages. All generations believed that the Roman Pontiffs were heirs to the Divine promises made to Peter. The unanimous consent of the Fathers and the constant tradition of the Church hold that the ministry of Peter is perpetuated in his legitimate successors in the Petrine See of Rome.

#### THE POPE'S PRIMACY.

St. Peter's primacy in the Apostolic College, therefore, abides in the Pope of Rome, in the person of Benedict XV, who inherited as his lawful successor Peter's pre-eminence of place, honor, rank and position. Down the centuries the Bishop of Rome has ever been recognized as the first Bishop of Christendom. The Roman Pontiffs themselves were always convinced that they occupied the highest position in the Church of the living God, which they received from Christ through Peter. The visible headship consequently resides in the person of Benedict XV, the pre-eminence of the Bishop of Rome over the other Bishops of the entire world.

An evident impossibility would it be to sustain the government of the Church and preserve unity among its ever multiplying membership, should no chief visible authority

exist to enforce laws, suppress errors, remove abuses, and quell dissensions. A visible body, as is the Church of God, must be presided over by a visible head. Every organization must possess a superior authority, the foundation of law and order. A crowd without a leader is but a simple mob. No discipline, no order, no stability can possibly reign without a visible head. No living body can exist without a head. God, who ordains so admirable an order in the works of nature, naturally established order in the grandest of all His works, the One, True, Catholic, Holy and Apostolic Church, the most marvelous, the most widespread, the most united, the most vigorous organization on earth. A supreme head of the Church, therefore, is absolutely necessary, which the Papacy so grandly presents, the Papacy which cannot subsist without the Church, neither the Church without the Papacy.

The supremacy of the Pope was ever an acknowledged fact in the Church. As a matter of history the Pope has constantly exercised, in every age from the beginning, supremacy of authority and jurisdiction, not only over the people of Rome, but also over the people, priests and Bishops of the entire world. The assertions of St. Augustine, "Rome has spoken, the cause is finished," and of St. Ambrose, "Where Peter is, there is the Church," have become proverbial. The Vatican Council expresses clearly the Church's teaching on this point.

The reigning Pontiff acts by Divine right as the supreme ruler and chief teacher of the Church of God. Through Peter, his successors in his sublime office receive the Divine Commission fully to rule, govern and feed the entire flock and confirm the brethren till the end of time. The Pope, is, therefore the common Father and teacher of Christendom, the mouthpiece of the Church which is the "pillar and ground of truth."

The representative of Christ, the Invisible Head of the Church in heaven, the Pope wields the authority of God, holds His power, interprets and sustains His Divine laws. The Pope possesses ordinary, immediate and episcopal jurisdiction over the entire Church. His authority extends to all alike, both pastors and Faithful, whether singly or collectively. The appointments of Bishops to their sees, which have been directly made or confirmed by the Apostolic See, and the acts of national and provincial

councils submitted to the same prior to becoming laws, plainly exhibit Papal supremacy. The Pope, indeed, as successor to St. Peter, enjoys all the rights and prerogatives of St. Peter, not only as head of the Faithful, but also as the Pastor of pastors. The Pope as the successor of St. Peter possesses ecclesiastical authority absolutely, and the Bishops, the successors of the other Apostles, possess it in conjunction with and dependence on the Pope, the supreme head. As for the priesthood, Christ established it as an auxiliary to the Papacy and the Episcopate.

#### THE PAPACY, THE CENTER OF UNITY AND STABILITY.

The Pope, the Venerable Vicar of Christ, is the Divinely appointed center of unity, without which ensue dissolution, division and death. Unity in faith cannot be maintained apart from one common living authority. Unity of faith absolutely demands a supreme teaching authority. The Church presents to the world her admirable oneness of teaching, of worship, of organization and government, because the Papacy teaches, acts, rules and resolutely insists upon the acceptance of the truth, the whole truth and nothing but the truth. Regardless of persons and consequences, the Pope fearlessly condemns those, who, in a spirit of pride, independence and egotism, attempt to falsify, to minimize or distort the doctrine of Our Divine Master. The power of excommunication in the Church, by which are expelled disobedient and stubborn Catholics, who rebel against her orders or refuse to accept any article of faith, effectively safeguards the unity of the Church. Thus the fold is saved from infection and contamination. "Reject a heretic after the first and second admonition." (Tit. III:10.) The basis of unity in the Church is that recognized supreme control in teaching and administration, which Catholics religiously obey and must obey, if they are Catholics at all, the authority of Peter speaking through the lips of Benedict XV, always in the name and with the guidance of Christ, who in the plenitude of His Divine power, appointed Peter the rock against which the gates of hell may hurl their wrath, but all to no avail. No power of sin and error, therefore, can ever vanquish the Church of the living God. The Pope of Rome has been regarded throughout the ages as the supreme arbiter and spiritual sovereign of Christendom. All

appeals have been made to Rome as the supreme tribunal and final court. The early Christians, "having all one mind and one heart in the Lord," considered Rome as their mother, and the writings of the Fathers insist on union with the Bishops of Rome, and indeed, the long golden chain of Pontiffs, Bishops and priests and Faithful ever remains unbroken. The Faithful communicate with their pastors, the pastors with their Bishops, and the Bishops throughout the entire world with the Pope, from whose primacy, supremacy and infallibility naturally and directly flows unity in the Church. The Pope, the supreme ruler in Christ's Kingdom, binds the nations of the world in the one true Catholic Religion.

#### CONSEQUENCES OF DISUNION.

Outside the Church of Rome no recognized authority is found strong enough either to maintain or enforce unity in doctrinal and legislative power. No unity of government and oneness of teaching can exist without a reliable authority. Protestantism, flattering human pride and yielding to the human inclinations, rejects the Christ-given authority of the Church which always defined the tenets of Christian faith from the beginning. Without her authoritative interpretation there exists no true guide to faith. Various and numerous sects, the creation not of God, but of fallible man, therefore abound, all disunited all contradicting one another, all disagreeing on the most essential points of doctrine, but all agreeing on one point, the hatred of Catholicism. Divisions, subdivisions, and schisms will ever increase among sectarians owing to their principle of private judgment. The Catholic Church, the sole official and God-appointed custodian of Holy Scripture, being abandoned, each one interprets in view of his own particular interest or views. Absence of unity, therefore, characterizes the sects. The true Church must possess the distinguishing mark of unity, as truth is one, unchangeable and indivisible. Division spells death, and union means life. Union was Christ's motto while on earth: "One fold and one Shepherd" (John X: 16.) God, indeed, is essentially one; so must His Church be "One body, one spirit, one faith, one baptism," as St. Paul proclaims (Eph. IV: 4-5). Oneness of doctrine and one-

ness of authority is the renowned mark of the Catholic Church. One God, one truth, one Christ, one religion. Catholics the world over, believe one and the same creed, follow the same moral principles, receive the same Sacraments, and belong to the same Church, not of a single nation, but of the whole world. The ever-living voice of authority decides which teachings are essential, and which are not. Catholics throughout the universe are united to their priests, the priest to their Bishops, and the Bishops to the Pope of Rome, Christ's Vicar, without the acceptance of whose authority, disunion and dissolution evidently reign supreme. Having no definite creed, Protestantism is rapidly falling into rationalism, infidelity and materialism. Modern Protestantism differs greatly from past Protestantism.

The Pope's authority is both spiritual and Divine. The spiritual, however, excludes not temporal means. The Pope is also temporal monarch, though not by Divine right. Catholic princes as Pepin, Charlemagne and Lothair attached a principality to the Apostolic See, called the patrimony of Peter. These possessions have rendered profitable service in the exercise of the Papal spiritual power. The Church, similar to the State authority, being intended for the government of men, must truly possess exterior means of action. Unscrupulous rulers are apt, moreover, to persecute the Pope and interfere with the exercise of his spiritual power, should he be their subject instead of being a free and independent monarch. For many ages the Pope was an earthly monarch of a small kingdom under the title of the States of the Church, as well as the supreme ruler of the Church of God. Almighty God thus provided during many centuries for the free government of His Church. Some years ago an impious king, in defiance of all justice, robbed through force of arms, the Holy See of its legitimate possessions and established his own government in the city of Rome, the time-honored home of the Papacy. Owing to this sacrilegious spoliation the Holy Father is obliged to depend on the voluntary offerings of his faithful children throughout the world to meet the vast expenses of the government of the Universal Church. Catholics the world over will ever contribute generously to the Peter's Pence as a token of their obedience and affection and will ever

protest against this nefarious usurpation, till the Pope has gained his pristine liberty and necessary independence.

#### THE PAPACY AND THE STATE.

No Pope ever pretended that the distribution of kingdoms and empires was at his pleasure. The Pope solemnly maintains that the strict duty of every citizen is to pay due obedience to the reigning powers in all things just to God and man, to support the State and maintain the existence thereof even unto the sacrifice of life. Both to the Papacy and State is due submission in their proper spheres. State authority, indeed, comes directly from God to the people, while Papal authority proceeds directly and immediately from God. Civil allegiance need not fear the Church in this matter, for her principle is embodied in the words of the Divine Master: "Render, therefore, to Caesar the things that are Caesar's, and to God the things that are God's" (Matt. XXII: 21). Should the State, however, order anything plainly contrary to the natural or revealed law of God, then no binding force would exist. "For we must obey God rather than man," says St. Paul.

During the Middle Ages the Roman Pontiffs were regarded as the best benefactors of nations, the defenders of civil and natural rights, and upholders of true liberty. So precious were deemed their counsel and assistance that international laws bestowed on them extensive powers in civic affairs, which powers the Popes no longer possess nor claim. The Papacy protected Europe from barbarian invasion. Italy was saved from the ravages of the Huns and Vandals through Papal intervention. The Papacy assisted Austria in her struggle against the plundering Turks. A Pope aroused the nations of Europe to rescue the Holy Places, and the recent well-known war-accomplishments of Benedict XV amply manifest the supreme importance and benefit of the Papacy in the world. Formerly nations gladly and voluntarily submitted to dictates of the Papacy without any idea of undue interference, or illegal oppression. They acknowledged the Pope to be their most efficient and frequently their sole protection. The object of the Popes was always found to be the triumph of truth, the best interest of the people, the suppression of violence and injustice, and the

protection of the Church of God. To the Popes did the secular governments readily appeal in times of internal discords and international troubles, and Popes always reminded without fear both rulers and subjects of their most sacred duties of clemency, justice and obedience. The invincible enemies of tyrants, the defenders of the just rights of both the rulers and the ruled, the Popes always performed a noble and paternal task in restraining any abuse of power and revolt thereto.

The voice of the Pope is the voice of God, and without the authority of the Pope, therefore, all other authority crumbles. The authority of rulers lacks sanction unless based on Divine authority, which the Pope holds and proclaims to the nations in trouble. As in bygone ages barbarians were conquered by Christ through Peter, so the Pope alone can effectively vanquish modern subverters of order, law and morality. The same power, which regenerated mankind of old, is sorely needed today to cure modern evils; that power which established Christianity in spite of the mighty influence of paganism, is necessary at the present hour, to purify, restore and elevate humanity; that power the world must recognize to be no other than the Papacy, otherwise onward to the abyss of rebellion, anarchy and annihilation.

#### PERSECUTIONS OF THE PAPACY.

Powerless to win over the Pope to their errors, malicious individuals, hesitating at no contrivance, exhibit fierce hostility toward him. No scheme has been left untried by designing mortals, secret organizations, and plotting nations to ruin the Papacy. "Wonder not, brethren," says St. John, "if the world hate you." The Roman Pontiffs have fully realized Christ's sufferings. Our Lord was maltreated and nailed to the cross: Popes have been seized, chained, exiled and martyred. "The disciple is not above the Master." (Matt. X: 24.) Strength of arms and power of mind, capable of destroying the mightiest empires have assailed the Papacy down the ages, but the Papacy, full of activity, health, vigor and hope, survives every attack of earth and hell, standing as a lone pillar amid faded laurels, broken scepters, ruined monuments and tottering thrones. This glorious preservation of the Papacy from century to century can

only be attributed to the Divine assistance of the Eternal God, who affirmed, "Behold I am with you all days to the consummation of the world." (Matt. XVIII: 2.) Amidst destructive revolutions, utter godlessness, the power of falsehood, the cunning arm of ridicule, base fabrications, and dire calumny, the Papacy continues its triumphal reign, though having no army at its command either to enforce its orders, or maintain its existence.

The main cause of the persecutions of the Popes is their stanch advocacy and inculcation of the supernatural and their unflinching preservation and constant preaching of the pure doctrine of Christ Jesus in face of changing creeds, erroneous tenets, and false systems which they combat in no uncertain terms. Evil is hated by God and also His Divinely appointed representatives. Christ wanted the Jews to live in chastity and honesty and they, therefore, nailed Him to the Cross. The world, the enemy of God, acts likewise with the Popes, for they will not yield to error and depravity in their uncompromising conservatism in the right. Should the Popes preach the doctrine of the world, religion without God, the State without God, society without God, the family without God, education without God, and the other destructive modern systems, that are disorganizing society, the Pope's enemies would become his friends. Solemn duty compels him to battle against the gnawing triple concupiscence of pride, luxury and avarice, the disastrous agents of mankind.

No sooner do rulers strive to antagonize the Papacy, than independence and rebellion spring up among their subjects. Napoleon, who ill treated and imprisoned Pius VII., was forced to abdicate and he died in exile. The saying goes, "He who eats the Pope dies of him." But yesterday Europe was drenched in human blood. Starvation, distress and destruction prevail on its shores, because having abandoned the Papacy, the mouthpiece of God to man, mortals plunged themselves into liberalism, luxury, natural love, materialism, and hatred of things sacred. The Pope's voice, which is the voice of God, must be respected, and his laws obeyed, otherwise sooner or later avalanches of evil rush down upon nations. "If you despise my laws, I will bring out my sword after and

your cities shall be destroyed and your lands deserted." Willingly or unwillingly God must have His place in human affairs.

#### THE POPES' IMPARTIAL JUDGMENTS.

Backed by the experience of nearly twenty centuries and sustained by the protection of God, as His shepherd, the Pope judges wisely and announces impartial, salutary and clear decisions and admonitions to mankind. God knows the times and so does the Pope, His Vice-Gerent on earth. Today the Pope proclaims the remedies of the present evils, namely: mankind must recognize God's rights and submit to His laws; legitimate authority must be respected; fraternal love, harmony and peace should dominate among nations, justice should reign between the capitalist and the laborer. The former should pay a living wage, and grant time for religion, the family and bodily rest, the latter should take proper care of the goods of the proprietor and do an honest day's labor. Man has a natural right to labor or bread. Wealth should not be allowed so to accumulate that a large portion of the population be deprived of the means of a suitable livelihood and race-suicide, divorce and graft should cease among human beings.

Only base anti-Catholic prejudice would hold the Papacy responsible for the intrigues, plots and bloodshed of past centuries. Nor are the Popes the ministers of cruelty, falsehood, trickery, and the anti-Christ that rampant bigotry is wont to paint them. The best roles of uprightness, justice and peace-makers have they ever played, as true representatives of the Saviour, Prince of Peace, which the present century witnesses in the glorious attitude of Benedict XV. Only the most ignorant of men would dare to presume to style the Popes as hostile to light. Unsparing credit must be accorded the Papacy for its constant work in promoting the highest standard of civilization, culture and education. The old Universities of Europe owe their origin directly to Papal activity or its immediate inspiration. Untiringly has the Papacy advanced primary schools and encouraged men of learning. Geniuses have, therefore, come to light under its guiding wing. Arts and sciences greatly owe their progress, their renown, yea their very existence, to the

activity and protection of the Roman Pontiffs. Visit Europe today, and you find not only magnificent Cathedrals, these renowned masterpieces of the Catholic Faith that decorate the land, but also the greatest treasures of Catholic art, and the best in the very home of the Bishop of Rome.

The official verdicts of our Sovereign Lords, the Popes, cannot be lawfully criticized nor contradicted by any earthly authority. No mundane power can rightfully come between the Pope and the simplest of his subjects. The Pope never judges arbitrarily, but according to the unchanging laws of God. Neither does he presume to alter the doctrine of Christ and the Apostles, but, on the contrary, safeguards the same. The exercise of Papal authority invariably corresponds with the rules and instructions of the Divine Master. The Pope himself cannot change the Faith based on Divine Revelation. No deviation from the laws of God, no mutilation of the rights of nature, no compromise of the Faith of the Fathers of the Church will he ever tolerate in the least. The laws of the Church are, however, not tyrannical, but just and rational. A wholesome liberty is found within the Church, for in certain subjects she allows differences of opinion, and prohibits no amount of scientific researches. Her demand that the Faithful should practise certain religious and penitential observances is no more than what every true Christian should gladly perform for the salvation of his immortal soul.

#### LOYALTY TO THE POPE.

Every Catholic is obliged to obey the ordinances of the Pope in faith, morals and ecclesiastical discipline, for he is the exponent, the vindicator and the guardian of Christian faith and morals, and supreme ruler of the Church. "Whosoever resisteth," writes St. Paul, "the power, resisteth the ordinance of God, and they that resist secure to themselves damnation." The Papal authority must be preferred to any other authority, as the spiritual to the temporal. Catholics, indeed, truly recognize the Papal authority as that of the Infinite God, to which they bow obediently, reverently and joyfully. Wrong it is to brand the Church for keeping her children within the bonds of submission. Christ commands mortals to

obey the Church: "He that heareth you, heareth Me, and he that despiseth you despiseth Me (Luke X:16.) Again, "He that will not hear the Church, let him be unto thee as a heathen and the publican" (Matt. XVIII: 17.) "But he that believeth not shall be condemned." (Mark XVI: 16.) "Obey your prelates and be subject to them, for they watch as being to render an account of your souls" (Heb. XIII:17.) Submission of a Catholic to the Church is, at least, as reasonable as that of members to their societies. No degradation, no slavery should it be considered for creatures to submit their human wills to the Divine will of the Creator, which is manifested through the Papacy, the noblest institution the world has ever witnessed, the perpetuity of the infallible and undying authority of Peter. What ruler exists, whose wishes are so loyally obeyed as those of our most Holy Father and for whom such reverential love inflames human hearts? Fully convinced that the Pope is the supreme head of the Church of God, that his commands are the laws of a God-given Superior, Catholics will ever remain loyal to the Pope, though grieved at the abuses hurled against his Holiness. Neither hatred, nor calumnies, neither violence nor exile will ever make us abandon our common spiritual Father and representative of Christ on earth.

Behold, therefore, the grandeur and magnificence of the Papacy, which has ever upheld justice, right, and the doctrine of Christ. The Papacy has established throughout the universe schools, colleges and universities, asylums for the homeless, the friendless, the erring and the sick. The Papacy has engendered a public conscience whereby evil is stigmatized. The Papacy has uplifted generations from strife, bloodshed and war. Labor, science, arts what fostered you in the past? The Papacy. You intrepid missionaries, who carried the glad tidings of the Gospel to unknown and trackless lands amid hardships, for the sake of the souls' salvation, what impelled you to such bravery? The Papacy. You heroes and heroines, the world refused to accept arguments in favor of Christianity, and you spoke by your blood in supreme profession of your faith! What thus stimulated you? The Papacy.

No reason is there to mourn for the Papacy, no fear should be felt about its permanence. Great nations,

great conquerors, great men, great problems have risen and passed away, but the Papacy, resting on the almighty power of the Eternal God, survives the raging billows of all-conquering time. The enemy has done his best to vilify, to humiliate, to discredit the Papacy before the world, but the Papacy triumphantly pursues its beneficent course marked out by God for the betterment and salvation of mankind. Defying all agencies of destruction, the Papacy stands invincible, for the work of God cannot be destroyed by the hand of man.

Would that mankind correctly understood that the Pope is the true friend of the poor, the fearless opponent of injustice, the staunch defender of the weak, the honest protector of the laborer, the sincere adviser of the capitalist, the vigilant guardian of the rights of liberty, the preserver of purity of faith and morals, and the uncompromising upholder of truth at any cost.

Men of the century, harken to the voice of the Pope of Rome, and a better day will dawn for suffering and depressed humanity. The sun of truth will enlighten misled mortals, dispel the darkness of rampant error, and disperse the mist of troubles. Justice will rise for the rich, the poor, and brotherly love will bloom forth in this miserable world. Truth will appear in all its splendor, truth in religion, truth in education, truth in the family, truth in the industrial and commercial sphere, truth in the nations. Security of life, peaceful possession, and the abolition of social evils will gain the mastery. No abiding reign of peace and justice will ever be established on earth until the principle that might is right be abolished, until men obey the law of right and follow the precept of fraternal love for God's sake. Such salutary doctrine the Pope of Rome, the Vicar of Christ, proclaims to the world.

## The Pope and the German Bishops

VENERABLE Brethren, Health and the Apostolic Benediction: The day has at last arrived which marks for your nation the end of the long and most distressing war; with the signing of the Treaty of Peace an end has been put finally to the blockade which made so many victims, specially and above all among those who in point of fact were taking no part in the war. We who as the Universal Father have at heart the belligerents on both sides and tried by every means in Our power to put an end to the terrible conflagration or to mitigate its consequences, We give the Almighty thanks for this boon together with you and all your nation. It should be your care now to repair as soon as possible the immense harm produced amongst you by the war, and inasmuch as nothing can be so useful to that end as the work of the Catholic Church, assisted by Divine Grace, We have thought it fit to send you this Letter, and first of all in order that there may not come to pass in Germany public disturbances which would bring on your nation and indeed on Europe the ruin which is overcoming other nations, every effort must be made that the populations may not lack food. To that end, Venerable Brethren, by means of the parish priests and such other ecclesiastics as are in the closest touch with the people, you should strongly urge the Faithful in country districts not to refuse the inhabitants of the cities who are suffering hunger as much food as they themselves can manage to do without. In these hard times that duty is laid on them strictly by the law of charity which, if it embraces all, including enemies, wishes that we should specially love our fellow-countrymen. And, in addition, We feel confident that all who belong to civilized nations, and in particular the Catholics among them, will hasten to help the populations which they know are reduced to extremities, doing so much on account of the dangers threatening society as from their membership in the family of mankind itself and under the impulse of Christian charity. Indeed, we should all call to mind what the Apostle St. John teaches: "My little children, let us not love in word or in tongue

but in deed and in truth." In the second place, Venerable Brethren, each one of you should use all the authority of his sacred office to heal the spiritual wounds which the war either inflicted on your nation or made more sore.

It is specially necessary to eliminate every feeling of hatred either towards foreigners with whom the nation was at war or towards fellow-citizens of other parties, and in the place of hatred put the brotherly love which is of Christ, which knows no barrier or limit or strife of class. And We repeat here the hope We expressed at the last Consistory that "Men and peoples may be again united in Christian charity, because if that is lacking every Peace Treaty will be vain." We feel sure that you, Venerable Brethren, as good pastors and ministers of peace and charity, will engage all your care and energy in this task and will not cease to ask pity of the Lord, together with your clergy and your flocks. For Us Our help will never fail you in these terrible times for your country, because Our heart of a father turns with greater pity towards Our children who are suffering most, following the example of the loving Redeemer who, taking pity on the sufferings of a great multitude, spoke those memorable words: "I have compassion on the multitude." Meanwhile, as harbinger of heavenly gifts and witness of Our great benevolence, on you, Venerable Brethren, and on all those entrusted to your pastoral care We impart from Our heart the Apostolic blessing.

BENEDICT XV, PP.

## Ireland's Ruthless Depopulation

ARTHUR GRIFFITH.

A FRENCH newspaper has published an estimate of the total number of men killed in action in the recent war. It justly describes the estimate as appalling. It adds that nothing like this destruction of human life has happened in the history of civilization. In this it errs. It has forgotten British civilization.

But not alone has human life been destroyed on a scale that shocks even the thoughtless or callous—the good work of human hands, the homes and homesteads

of men, women and children, made in the image of God, have been leveled, erased off the face of the earth. The extent of this destruction can only be surmised. But our French contemporary would not be astonished if more than a quarter of a million of homesteads have been blotted out of existence. Think of such a disaster, it exclaims. Four millions of dead, a quarter of million homesteads forever gone. Think of all the tragedy behind it—what human pen can describe it? How can humanity understand and realize?

Perhaps that section of humanity which dwells in Ireland can understand and realize it better than the at present dazed Continent. It has had experience of a calamity. If to the world at large—or at least to the European world—the loss of four millions of people and the destruction of a quarter of a million homesteads is justly reckoned as a terrifying calamity, what would it be to Ireland if she suffered a similar loss? Impossible! our French journal may exclaim.

Let us see. There are living in Ireland today old men and women who can tell us of a time when Ireland teemed with people and when her countryside was dotted with homesteads. His Britannic Majesty's census-returns for Ireland tell us the same story in different form. From these invaluable aids to a correct appreciation of British honor, justice and humanity we find that in 1841 there were on the soil of Ireland and thus distributed:

	People	Home- steads
Munster .....	2,396,161	364,637
Ulster .....	2,386,373	414,551
Leinster .....	1,973,931	306,459
Connacht .....	1,418,859	243,192

Making a total of 8,175,324 human beings (each with a soul) and 1,328,839 homesteads in this island, when the old men whom we see every day were little children—in the prime of that much exalted and lauded nineteenth century, which acclaimed the great English doctrine of Utility as the ultimate truth and extinguished the lights of Heaven to the best of its ability.

The present Irish population should be fifteen mil-

lions—fair population for this Island—not at all a full population, for Ireland can carry a population thrice as great, as the Frenchman, De Beaumont, and the Englishman, Robert Peel, acknowledged. Allowing for its natural expansion, this eight millions of Irish people would have multiplied to fifteen millions by now, with room for ten millions more, and those 1,328,839 homesteads would have nigh doubled. But what has happened? His Britannic Majesty's census-returns afford the official material for reply.

Seventy years passed away—seventy years of what the English world called "progress"—meaning, not progress through the ideas of religion, patriotism and honor, towards the perfection of man's nature, but progress through the ideas of comfort and convenience, towards the satisfaction of man's animality—and at the end of seventy years, lo! England had prospered and multiplied, and Ireland, which clung to its unfashionable and reactionary belief that man does not live by bread alone, had another tale to tell. The census returns of 1911 showed that the population of Ireland was 4,390,129 people, and the homesteads in Ireland numbered 861,879 thus distributed:

	People	Home- steads
Munster .....	1,035,495	192,843
Ulster .....	1,581,696	335,511
Leinster .....	1,162,044	211,437
Connacht .....	610,894	122,088
	<hr/> 4,390,129	<hr/> 861,879

Simple subtraction shows that the actual Irish casualties in the period taken were 3,785,195—being equal to the loss in killed during the Great War—and that the obliterated homesteads amounted to 466,960—being nearly double the number our French journalist thinks were destroyed during the war.

## Some Books on Sociology

**C**ATHOLIC Democracy, Individualism and Socialism," by Henry Day, S.J. (Longmans); "The Key to the World's Progress," and "Political Economy," by Charles Stanton Devas (Longmans); "The World Problem: Capital, Labor and the Church," by Joseph Husslein, S.J. (Kenedy); "Distributive Justice," and "A Living Wage," by John A. Ryan (Macmillan); "The Pope and the People" (Social Encyclicals) (Catholic Truth Society); "Handbook of Practical Economics," by J. Schrijvers (Herder); "Catholic Studies in Social Reform" (A series of seven short manuals) (Herder); "Catholic Social Guild Series" (Two Vols.) (Herder); "The Social Value of the Gospel," by Léon Garriguet (Herder); "Private Ownership," by John C. Kelleher (Benziger); "Christian Social Reform" (Program of Bishop Ketteler), by George Metlake (Dolphin Press); "Consumers and Wage-Earners," by John Elliot Ross (Devin-Adair); "The Catholic's Work in the World," by Joseph Husslein, S. J. (Benziger); "The Church and Labor," by L. McKenna (Herder); "A Primer of Peace and War. Handbook of International Morality," by Charles D. Plater, S. J. (Kenedy); "Socialism: The Nation of Fatherless Children," by David Goldstein (Flynn); "Ideals of Charity," by Mrs. Virginia Crawford (Herder); "Catholic Ideals in Social Life," by Father Cuthbert, O. S. F. C. (Benziger); "Political Economy," by Edmund J. Burke, S. J. (American Book); "The Characteristics and Religion of Modern Socialism," by John J. Ming, S. J. (Benziger); "The Great Encyclical Letters of Leo XIII." (Benziger); "Marriage and Parenthood; the Catholic Ideal," by Thomas J. Gerrard (Wagner); "Primer of Social Science," by Mgr. Henry Parkinson (Devin-Adair); "Frederic Ozanam," by Kathleen O'Meara (Catholic School Book Co.); "Political and Moral Essays," by Joseph Rickaby, S. J. (Benziger); "St. Antonino, Patron of Economists," by Bede Jarrett, O. P. (Herder); "Socialism: Its Theoretical Basis and Practical Application," by Victor Cathrein, S. J., and V. F. Gettelmann, S. J. (Herder).